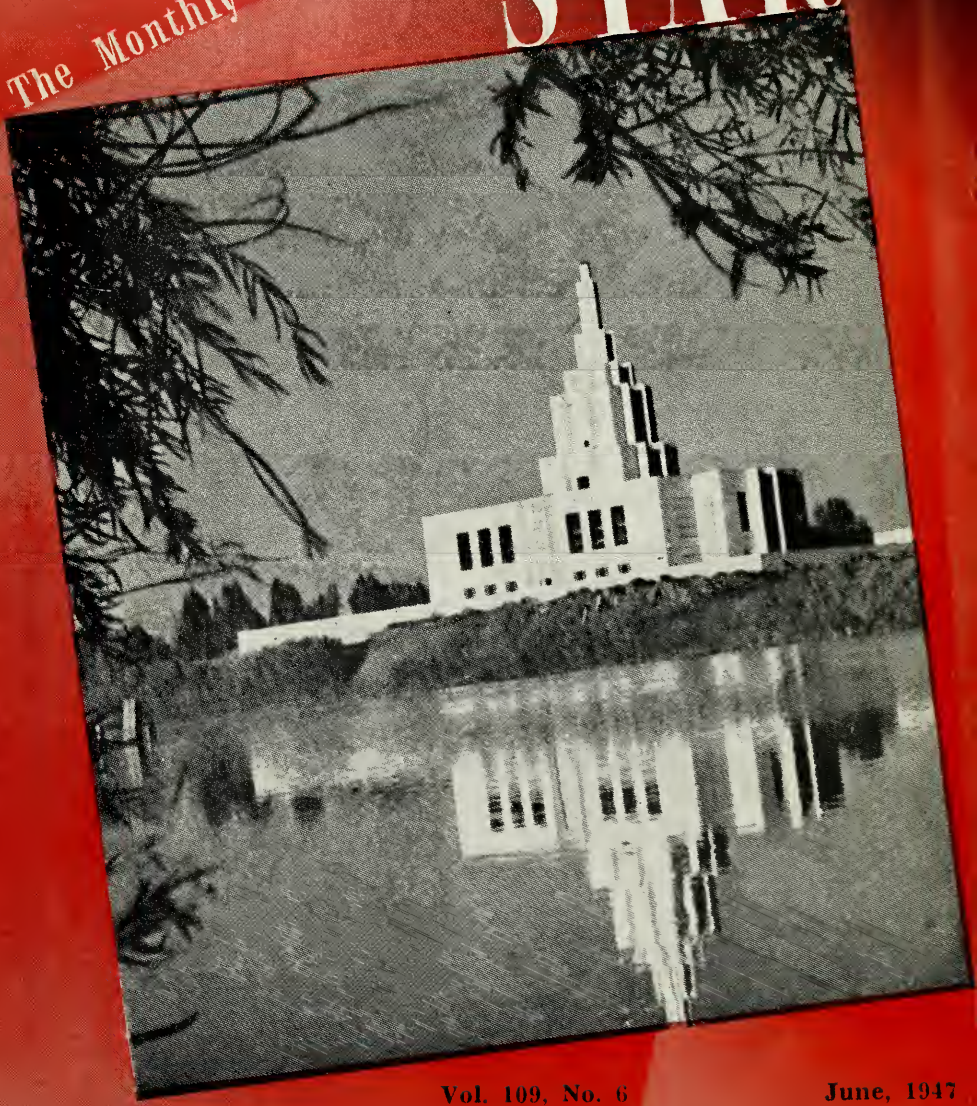
MILLENNIAL STAR

The Monthly Magazine on MORMONISM



Vol. 109, No. 6 June, 1947

HAIL TO THE PROPHET

By Esther Fuller

Oh, the years that he laboured, the years that he prayed
To our glorious God on high.
And of work he brought forth we all gladly partake—
For that work, he was willing to die.

All hail to Joseph the Prophet !
We build with the doctrines he brought.
By Jesus the Christ and Moroni of old
This latter-day prophet was taught.

Authority came on earth once again.
Joseph met persecution and strife.
He died as a martyr—this prophet divine,
Sealing his word with his life.

★ THE LATTER-DAY SAINTS' ★

MILLENNIAL STAR

108th Year JUNE 1947 Vol. 109 No. 6

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THIS MONTH'S COVER — — — — — — — IDAHO FALLS TEMPLE

THIS beautiful, modernistically designed building is the most-recently constructed of the eight Temples of the Church. It is situated on the banks of the Snake River. Not far distant to the north and to the south the waters of the Snake are extremely turbulent, but as they pass the Temple site they are most serene, giving a mirror-like effect. Dedicatory services for the Idaho Falls Temple were held on September 23rd, 24th and 25th, 1945, presided over by President George Albert Smith.

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"A LAMB TO THE SLAUGHTER"

A FORMER BRITISH MISSIONARY WRITES CONCERNING EVENTS CENTERING ABOUT THE MARTYRDOM OF THE PROPHET JOSEPH

By Joel Richards

ONE hundred and three years ago this month, on June 27th, 1844, Joseph Smith, the Prophet and leader of this dispensation, and his brother Hyrum, the Patriarch, were brutally murdered in Carthage Jail by an armed mob of from 150 to 200 men, who had blackened their faces to avoid identification. On his way to Carthage to deliver himself up to the pretended requirements of the law, and under the promised protection of Governor Thomas Ford, the Prophet Joseph made this prophetic statement:

> **"I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD."** (D. and C. 135: 4)

It had been twenty-four years since Joseph—then a 14 year old boy—had announced to the world that glorious vision in which the Father and the Son appeared to him. During all that time, men sought by every available means to induce him to deny his testimony of the Vision. He was persecuted, mobbed, tarred and feathered, accused of trumped up charges, cast into filthy jails, and suffered all kinds of abuse, and through it all he never faltered, but remained true to his testimony. And now the crucial hour had arrived when he must make a choice between a denial of his testimony or certain death. He chose the latter course and thus, along with his brother Hyrum, became a martyr; and they—like Jesus and many of the ancient prophets—sealed their testimony with their own precious blood.

> **"The testators are now dead, and their testament is in force. . . . And henceforward their names will be classed among the martyrs of religion. . . . THEY LIVED FOR GLORY; THEY DIED FOR GLORY; AND GLORY IS THEIR ETERNAL REWARD. FROM AGE TO AGE SHALL THEIR NAMES GO DOWN TO POSTERITY AS GEMS FOR THE SANCTIFIED. . . . And their innocent blood on the floor of Carthage Jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the State of Illinois, WITH THE BROKEN FAITH OF THE STATE AS PLEDGED BY THE GOVERNOR, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their innocent blood on the banner of liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry un-**

ABOUT THE AUTHOR

Joel Richards is a former British missionary. He has served as a Bishop of the Twenty-seventh Ward in Salt Lake City for many years and also as a High Counsilman of Ensign and Emigration Stakes.

to the Lord of hosts till He avenges that blood on the earth." (D. and C. 135: 5-7)

When the angel Moroni appeared to Joseph Smith on the night of September 21st, 1823, he made the prophetic statement that Joseph's "name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people." This prophecy has been literally fulfilled. Among the wicked and those who have known of the Prophet only by falsehoods that have been circulated about him, he is held in derision; but by hundreds of thousands of his followers he is revered and honoured as one of the greatest prophets the world has ever known. Several imposing monuments have been erected to his memory and he will live forever in bronze and marble and in the hearts of millions.

Even among those who did not accept his teachings, but were not blinded by prejudice, his influence and power for good were acknowledged. Among such was the statesman and writer, Josiah Quincy, who visited Joseph Smith in Nauvoo in May, 1844 —a month before the martyrdom. In 1882—38 years after this visit with the Prophet—Mr. Quincy published a book entitled "FIGURES OF THE PAST," in which he devoted a whole chapter to Joseph Smith. Among other things he said:

"Born in the lowest ranks of poverty, without book learning, and with the homeliest of all human names, he had made himself at the age of 39 a POWER UPON THE EARTH. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, AND THE END IS NOT YET. If the reader does not know what to make of Joseph Smith, I cannot help him out of the difficulty, I MYSELF STAND HELPLESS BEFORE THE PUZZLE. . . .

"It is by no means improbable that some future text-book for the use of generations yet unborn will contain a question something like this: 'What historical American of the 19th century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: 'JOSEPH SMITH, THE MORMON PROPHET'."

Joel Richards

In 1899—55 years after he had visited the Prophet Joseph—in his 98th year, Josiah Quincy made this statement to Ephraim Jensen:

"I shall never forget the face and influence of that man (Joseph Smith). . . . Surely GOD WAS WITH HIM, AND GOD IS DIRECTING THE WORK THAT THIS YOUNG PROPHET BEGAN." (Deseret News February 27th, 1932)

Joseph Smith went to his martyrdom with a clear conscience "void of offence towards God, and towards all men." When he was being persecuted for saying he had seen a vision, he said:

"I felt much like Paul when he made his defence before King Agrippa and related the account of the vision he had when he saw a light and heard a voice, but still there were but few who believed him; some said he was dishonest, others

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The Pioneer CENTENNIAL AND US

By Vivian Meik

EDITOR'S NOTE: The author Vivian Meik, noted diplomatic correspondent and member of South London Branch, in his third article written especially for the "Millennial Star," discusses the significance of the Pioneer Centennial for Saints of Britain.

ALMOST since the dawn of history the span of a hundred years has been the touchstone to test the worth and endurance of ambition or faith.

Throughout the ages legions of individuals have submitted their cases before the bar of humanity's judgment. Some have used force, others persuasion. Others have claimed divine inspiration.

Among them have been doctors and dictators, scientists and scholars, kings and knaves, poets, politicians, popes, peasants and prophets. Each has made his mark and passed on. Sometimes they have left an aftermath of good and great beauty, only sometimes.

Yet in the course of their first hundred years almost all the claims have been forgotten, their trumpeted entries dying bedraggled as they have been lost down the years.

But a few—very few—have survived triumphantly. To them the turn of a century has signalled the stamping of the hall mark on the purity of their metal, on the endurance of their mettle.

One of the very few is the Prophet Joseph Smith who founded our Church. And not only has his claim survived more than a century's ruthless and persistent persecution; not only has the Church maintained untarnished every single article of his faith—but the number of his followers has steadily increased, the Church's prestige and position have been elevated and improved and its doctrine is reaching out ever more effectively across the seven seas.

It was just a century ago that Brigham Young and that noble band of Pioneers founded the Headquarters of the Church, Salt Lake City, Utah.

It is at once our duty to God and our tribute to His Prophet not to rest on their laurels. We cannot afford to back serenely in reflected glory. We must press on. The centennial celebration will refresh us; its significance will strengthen us.

But we must press on — and on — and on. That is the real meaning of the centennial to US, each of US.

As I think of its true significance I can clearly see in my mind's eye the spirits of our Pioneers above, the prayers and the memories of their followers gathered to do honour to that occasion when their leader, Brigham Young, still inspired and still tireless after a thousand heartbreaking miles of cruel exodus, stood dauntlessly at that spot to say "This is the place."

I can see those Pioneers look down on the living phalanx with love and pride in their achievement of the years.

But I can also see a spirit meeting of that first Council of the Twelve rising in prayerful decision to say, "Your work is not yet done. You who are the pioneers of the next hundred years—you, too, must prove worthy of this great heritage . . ."

That work must go on to its final destiny. That work must be intensi-

—continued on page 189

THE PROPHET'S VOICE

By Alma Sonne

JOSEPH SMITH, the Prophet, and his brother, Hyrum Smith, the Patriarch, were murdered by a mob on June 27th, 1844. It was a day of triumph for their enemies. Sin had done its uttermost. The blow fell heavily on friends and followers.

But how poor and empty was the victory! The Prophet of God still lives in powerful memories wielding an influence that extends far beyond the boundaries of his earthly sphere. His name is being heralded to all the world as a restorer of divine truth. His prophecies and revelations are being considered in the light of advancing knowledge and modern learning. Surely his name is secure on the pages of history. He stands out boldly and clearly in a religious world torn asunder by contending factions. He will loom bigger and bigger on the human horizon as the years come and go.

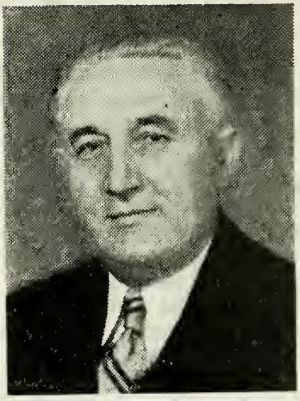
The correctness of his views and the soundness of his doctrines are being recognised and will be vindicated, fully and completely. His testimony cannot be nullified by the declarations of traitors and blasphemers; nor can he be disposed of by the slander and villification of fanatics and scoffers.

"The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

"And thy people shall never be turned against thee by the testimony of traitors." (D. and C. 122: 1-3)

These prophetic utterances were made at a time when he was being maligned, betrayed and imprisoned. One hundred years of investigation and relentless criticism confirm their truthfulness. As a prophet of God he spoke with a clear, strong voice; he saw the future as it would unfold before men and he issued warnings to guide and safeguard them in their strivings toward a better life.



Alma Sonne

European Mission President and Assistant to the Council of the Twelve

While he lived he astonished his fellowmen by teachings which were profoundly creative and soul satisfying. The keenest minds were perplexed and puzzled before his demonstrations of power and leadership.

His message to the world has attracted and captivated God-fearing men and women of faith, integrity and intelligence whose lives have reflected good works and worthy achievements. As a youth he assailed, single-handed, the powerful and conflicting ecclesiasticism of his day. Its representatives replied with persecution and ridicule. It was their only answer.

Finally, this prophet of the nineteenth century gave his life as a testimony of his sincerity — sealed and certified—and therefore binding on the whole world. Thus his name goes down in history, coupled with the prophets of an earlier day whose names and deeds glorify the pages of Holy Writ.

THE WAYFARERS

By Margery S. Stewart

EDITOR'S NOTE: Margery S. Stewart of Salt Lake City, Utah, is the author of the prize-winning story appearing in a recent issue of the "Relief Society Magazine." Miss Stewart, by request, has written "The Wayfarers" especially for the "Millennial Star."

IT was in the morning of the fourth day of August, in the year of our Lord 1849, when the Indians swept down from the buttes around us and burned our wagon train and rode off leaving everyone, except myself, dead . . . and I wishing that I were.

The sun blazed down and the wide prairie drank in its heat and the burning wagons made an inferno around me. The fever rose within me and I lay panting and tried to compose a farewell note to my mother at the Presbyterian parsonage in New York state, to tell her I loved her dearly, and was sorry I would not live to send her a nugget from the gold strewn streets of San Francisco. I signed it raggedly, "your son, John Parrish," and let the waiting blackness close in around me.

I was brought back from unconsciousness by cold water dashing in my face and opened my heavy lids to look into the eyes of two bearded strangers. They handled me with great gentleness, save for those terrible moments when they probed for the bullet and brought it and the splinters of bone to the surface of my leg. The sun-beaten giant just above me wiped the sweat from my face.

"My thanks to you, sir," I managed; "My name is John Parrish."

He held water to my lips. "Mine is Ezekial Winters," and this is my brother, Daniel."

Daniel's white teeth shone briefly through his beard. He made an expert bandage from my own torn white shirt. "We were lucky to have come this way. A little later and we may not have been able to save you."

"It was lucky for me, sir! May I ride along with you to California? I've money to pay my way."

"We're not going to California," said Ezekial. "We're Latter-day Saints and we're bound for Deseret. But we'll take you with us, and you can no doubt make connections with another wagon train."

"Mormons?" I struggled to conceal my distaste. I was not afraid of them in spite of all the stories I had heard. But it seemed strange to me that such outlaws would bother to be good Samaritans.

"We're Mormons," they said, and were silent, improvising a stretcher from a piece of wagon top that had not completely burned. They carried me back to their camp, leading their horses behind them. I became delirious almost at once, from the pain and the fever.

When I again opened my eyes it was to the cheerful glare of campfires in the dusk and the sound of singing. They had good voices in the company and though the words were strange to me they made a leaping in my veins —"Gird up your loins, fresh courage take, our God will never us forsake . . . and soon we'll have this truth to tell, all is well, all is well."

I stirred, and instantly a woman's face looked in at me from the wagon seat and that was the first time I looked upon Debbie Williams Perkins. She held a baby in her arms, sole survivor of a family, I later heard. But I noticed the baby afterward. Her face held me first. A women's face, tenderly made, there was no shallowness in it anywhere. The eyes were brown and very deep and the

mouth curved gently. A faded blue sunbonnet hung on her neck. Her dress was blue and patched and travel stained. Under the dust of the day's journey, glinted her dark brown hair.

"Water?" she asked. Her voice was quiet and slow. She laid the baby on the seat beside her and sprang to the ground. She was back in an instant and held the cup to my lips. "I'm to help tend you," she said. "You're to ride in my wagon. When your leg is better you can drive the oxen."

"I'd be glad to help," I said stiffly, marvelling that a woman like this should be in such a company. "Your husband is one of the scouts?"

She picked the baby up again and held it against her, opening the blanket that covered its face to peer down at it with anxiety thinning her mouth. "He's dead," she said quietly. "They killed him in Nauvoo."

I was silent, ashamed for the first time that such things had happened in my own country and with my unspoken sanction. The singing had stopped and I was aware of a man's voice lifted in prayer. Then the sound of people dispersing. They drifted past the wagon where I lay, pausing to ask about me. They seemed concerned. The stories I had heard about them rang in my ears. Someone was wrong.

Daniel Winters poked his grizzled head in the back of the wagon. Under either arm he held a squirming boy of four or five, who grinned at me from brown faces. "These are widow Perkins's younguns" he said. "A handful they be. But they'll up and call us if you need anything in the night. This be Jack." He tumbled a flame haired boy into the wagon, "and this brown haired one be Jim."

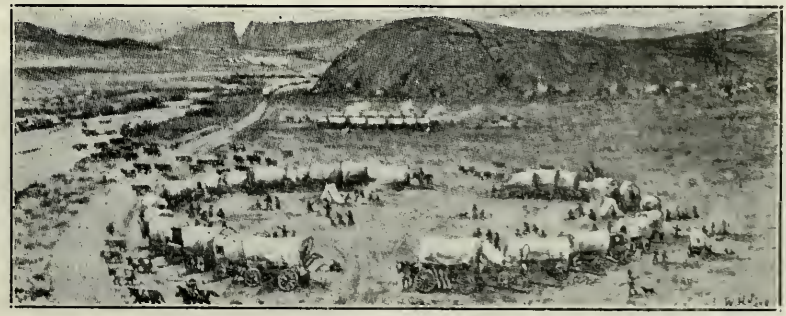
They grinned at me shyly again and crawled under the quilts. "Mom made us this bed by your feet," the flame haired boy confided. "She'll sleep in the wagon next to us, with Mrs. Wirthlin and her young ones."

Debbie smiled on them. "I'm staying here until you boys are asleep. Jim, fetch me a basin of cold water and one of the cloths I hung on the wagon wheel." She touched my forehead lightly. "It will keep your fever down."

She laid the cloths on my head. The boys squirmed at my feet. "Say us somethin' Mom. You didn't say us somethin' tonight."

"I'll do that, Jack." She was silent for a moment and then her voice came soft as the prairie night. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." The darkness reached for me again and drew me away from her. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

Sleepily from the foot of the wagon came the query. "That's us, ain't it Mom?"



"Isn't it," she corrected softly. We'll be there soon, another six weeks if all goes well."

Jack's voice rose anxiously. "We better git there, Mom. We ain't, haven't hardly any meal left. Nobody has. I heard Elder Snow telling one of the men that we're going to be in an awful state if they don't send some flour to us."

"They'll come. Or perhaps one of the men will shoot some game. Go to sleep now, sons. Call me if the stranger stirs. I hope baby's tooth doesn't bother her tonight."

I heard her light step strike the ground and she was gone. The boys slept. I wondered if they were very hungry. Perhaps if my leg were better I could go in search of game. I tried to move it and fell back shuddering from the searing pain.

The boys were right about the meagerness of supplies. Day after day we lurched over the rutted prairies. The fever left me and then rose the ravenous hunger of the convalescent. Every morning Debbie came to me with a bowl of flour and water, mixed. At evening it was the same. With the passing of days the gruel became thinner. I noticed the bones in Debbie's cheeks and that her hands holding the bowl for me were skeleton thin. She was doing too much, the baby, the cooking, the watching over her reckless twin sons, the hitching of the oxen and the goading of them all day long.

I had Daniel and Zeke hoist me into the front seat each morning, and, gritting my teeth against the pain, I sat, day long, flicking the long whip over the oxen's horns. Sometimes Debbie rode beside me, the baby forever in her arms, its thin wailing like sandpaper on my nerves. But when the baby slept, Debbie told me about her childhood, the pleasant home with servants and friends and the gay, careless years.

"Whatever made you leave that for this?" I wanted to know, flicking my whip over the scorched prairie, the soaring grasshoppers, the long line of lurching wagons, the dust circling from the plodder's west turned feet.

"Mother and I heard the missionaries and after that it was inevitable that we should follow the elders to the new gathering place. Then it was Nauvoo . . . Now it is this new place in the mountains."

"Do you really believe it!" I demanded incredulously. "The tale of Joseph Smith and his claim to a golden Bible?"

"Yes," she said simply and rocked the baby in her arms.

Was it in that moment that I loved Debbie Perkins? Or had it been for a long time, myself not knowing. I only knew that I loved her as it is given to a man once to love a woman. I was filled with impatience to get her away from everything that Mormonism had always meant to me. I began to tell her about the uncle who had died and left me more money than I'd ever dreamed I'd own. About San Francisco, where I planned to live. San Fran-

--continued on page 190

REPORT ON BIRMINGHAM

(This is the sixth in a series of articles concerning the various districts of the British Mission. E. John S. Jones, "Millennial Star" reporter for Birmingham, writes the following report about the District.)

BEFORE the amalgamation there were seven Branches of the Church in Birmingham District—in the City of Birmingham itself, Handsworth, Sparkbrook and Kingstanding; and in surrounding towns, Wolverhampton, Kidderminster, Nuneaton and Northampton. Handsworth, Sparkbrook, Wolverhampton and Kingstanding are now amalgamated into one, called the Birmingham Branch, led by Branch President William St. John Yates, and holding its meetings at the Chapel, Handsworth, with an average attendance of around 70.

It is interesting to note than one of the cornerstones of this Chapel was laid in 1912 by the late Rudger Clawson of the Council of the Twelve. The windows had to be protected by wire guards, as shortly after the Chapel was built they were constantly being broken by unenlightened persecutors of the Saints.

The Branch at Kidderminster, a moderate-size country town, also has its own Chapel, equipped with a very fine pipe organ. The Branch President is Robert L. Dunn, known by many as the author of the Pageant presented by the Birmingham Saints at the Rochdale Convention last year. The Kidderminster M.I.A. is very talented in cultural fields and has presented some very good concerts, plays and choral items for District functions.

The Saints of Nuneaton Branch, although few in number, have shown strong determination to attend to the duties which the Lord has commanded. The Branch President, George E. Hunter, recently succeeded William T. Nightingale.

Northampton Branch was presided over by President James B. Neil until its dissolution. Cottage meetings are now held under the direction of travelling missionaries, Elders Clarence R. Campbell and A. Wilford Fellows.

Birmingham was a sanctuary for the Mission Office during air and rocket-bomb attacks on London. The Mission M.I.A. Board was composed of officers from this District for a long period and still has some Saints directing Mission activities, notably Bertram H. Stokes in Scouting and Winifred E. Stokes in Primary work. Other activities include praiseworthy contributions to past Mission Conventions, including Bradford.

Following the end of the war, there has been a constant flow of emigrants to America and a still larger number of Saints are preparing to leave. This depletion has been compensated by transfers from other branches and also by the return to activity of some inactive members.

Church Welfare is moving forward with the brethren cultivating ground and the sisters bottling fruit and vegetables. Branch Teaching is helping to maintain a high degree of spirituality.

Birmingham District is humbly grateful for the part it has been called upon to play in the Church and considers a large measure of its achievements due to its obedience to any request of Church authority and an active acceptance of the doctrine that "the Lord's work must come first."

A BUILDER OF YOUTH

By Dennis Collins
Kidderminster Branch

M.I.A. IS an auxiliary organisation of the Church of Jesus Christ of Latter-day Saints, and is the initial abbreviation signifying "Mutual Improvement Association." It is specifically designed to meet the cultural needs of young men and women in this 20th century—this new age of counterfeit culture, sophistication, and, at the same time, unsurpassed scientific knowledge. The dividends or benefits of M.I.A. participation are legion.

In briefly reviewing its purposes, an indication is given of the many and varied benefits accorded to those who wholeheartedly co-operate in "Mutual Improvement."

EDUCATION:

True to one of its scriptural slogans—"The Glory of God is Intelligence"—M.I.A. diligently seeks to promote knowledge, both secular and spiritual. A study course including history, geography, peoples, literature, art, and a host of other worth-while subjects, is given to enable one to perceive the good things in life and to inculcate what is referred to as "Good Taste."

The educational aim is not merely to produce a few score of intellectuals, but rather to raise the standard of the whole community to a wholesome level, while, or course, denying nothing to the individual who desires to excel in his chosen field.

RECREATION:

Frequent dances, outings, sports and other social events are convened, under the spiritual banner of the Church. Always with the highest motives and edifying surroundings, these events are welcomed by the whole membership.

Good games are earnestly indulged in, while gambling, chance games and things savouring of vulgarity are strictly taboo.

HEALTH:

Another project yielding rich dividends is the M.I.A. Health Programme. In addition to the health-giving activities of dancing and sports previously mentioned, expert knowledge is imparted on such vital subjects as food, drink, vitamins, sleep, clothing and exercise. The well-known facts relating to the ill-effects of smoking and the drinking of alcoholic beverages—facts that are universally disregarded—are continually emphasized. Indeed, the persistent user of these vices cannot officiate or preside in any M.I.A. capacity—a stark fact that commands the respect of all clean-minded participants.

Positive aspects also receive full consideration. The composition, function and economy of the body is taught, and the corresponding foods that build up and sustain it are minutely detailed.

SOCIAL:

The frank, open atmosphere that characterises all M.I.A. occasions is ideal for cultivating social confidence and for making enduring friendships. Among the members enrolled are some of the best elements in the community. Valuable experience is gladly given to those willing to work in various capacities, such as teaching, directing, acting, presiding etc. Rich or poor, learned or unlearned, all are on equal terms in this truly democratic organisation.

True to its religious ideals, no class distinctions flourish; they cannot here exist. It is a common exerience in Latter-day Saint communities for an employee in normal vocational life to preside over his employer in the work of M.I.A.

—continued on page 192

JEAN PARKER CROWNED LEICESTER MAY QUEEN

MISS JEAN PARKER, a young and talented songstress of the Leicester Branch, Nottingham District, has sung her way to the top in Leicestershire and Rutland County youth circles and was chosen Queen of the 75th Annual May Festival of the Leicestershire and Rutland Band of Hope Union.

The Festival, which was opened by the Lord Mayor of Leicester, was presented by over five hundred young people representing nearly forty churches, chapels, and youth organisations. It was estimated that 7,000 people attended the three nightly performances. Local newspapers described the event as the largest and most spectacular May Festival ever staged in the City of Leicester.

The selecting of the Queen entailed keen competition. Each contestant performed at the Leicester Music Festival, from which three winners were chosen. Miss Parker was selected as the outstanding performer of this Festival. Then the three winners competed for the finals, each singing a song of her choice and reciting a paragraph of prose or poetry. Once again, Jean Parker was selected as the winner of the competition and thus Queen of the May Festival.

Queen Jean's activities do not terminate with the completion of the May Festival. Rather, Jean still has a year of reign before her, during which time she will perform in nearly every church and chapel in the City of Leicester.

Jean Parker will be remembered by many of the Saints in Great Britain for her singing at the Mission-wide Conference at Bradford, at the Nottingham District Conference, and on many other occasions.

Jean Parker

Jean has always been an active Church worker. She is a mainstay of the Leicester Branch, and is now actively engaged in conducting and teaching music in the Branch Sunday School.

The **Millennial Star**, in behalf of the Saints in Britain, wishes Miss Jean Parker much success in all her undertakings. We congratulate her on her past achievements and assure her of our fondest hopes for her continued success.

SOUTH AFRICAN MISSION PRESIDENT WITNESSES VISIT OF ROYAL FAMILY

(Following are excerpts from a letter received by President Alma Sonne of the European Mission from President June B. Sharp of the South African Mission, dated April 21st, 1947.)

"ALL the world has been keenly interested in the visit of the Royal family and I hope millions of people have become better acquainted with this land. Our visit through the mission somewhat paralleled the visit of this wonderful family. We had the pleasure of seeing them four times—twice in Cape Town, once in Pretoria and in Johannesburg.

"We, too, learned the reason why this family has so completely won the hearts of the people. The reception given them was wonderful to see. The Whites, the Blacks, and the Asiatics all did their very best to give them a really **Royal welcome.**

"The cities throughout the Union did a marvellous lot of decorating and arranging of lighting designs. Cape Town, the mother city of the Union, spared no effort to prepare for their coming. The Town now is beautifully decorated.

"We saw the decorations in Port Elizabeth, East London, Queentown, Pietermaritzburg, Durban, Pretoria, Johannesburg, the mining towns along the Rand, and Kimberley, the diamond mining town. Each city used its best talent and all did a most outstanding piece of work. The decorating and lighting of the Church Square in the heart of the city of Pretoria was, in my judgment, the most unique and colourful of all.

"A firm in Johannesburg reproduced a life-sized replica of the Royal Coach with its horses, horsemen and footmen. Likenesses of the King and Queen were in the carriage. Everything was worked out to scale and in exact colours of the real thing. The wheels on the carriage turned; the horsemen and horses were in motion as they would be if travelling along the street. All this was prepared on the balcony of the store above the sidewalk. It attracted so many people when it was lighted at night, that it was impossible to pass the store.

"The fireworks at Cape Town and Pretoria were wonderful. A special feature of the fireworks at Johannesburg consisted of great bonfires lighted on various high mine dumps. As the fires burned, special fireworks were lighted. The display was very interesting to see. These fires extended for a distance of about 50 miles. We were on Observatory Hill and could see the display very well.

"This is the Princess's birthday and today Cape Town is doing itself proud to honour her. At noon a salute was fired from the land forts and from the war ships. The Ball in her honour tonight will be a brilliant success and one that will be long remembered by her and all of the people of Cape Town.

"Their visit to this land, I am sure, has done much to unite the hearts of the people here who, at some time, have felt there were real differences among them.

"For our having the privilege of seeing all that we did, we are very grateful. It has been a wonderful experience. This has given us some idea how we would like to see a righteous world pay homage to our 'King of Kings'."

THE CHURCH AND THE PRESS IN BRITAIN

THE following are excerpts from recent publications in Great Britain pertinent to the Church:

Lancashire Daily Post

"PRESTON MORMONS — Over a hundred members of the Preston and Rochdale churches of the Latter-day Saints, or Mormons, gathered in Preston, yesterday, to commemorate the landing in England 110 years ago of the first Mormon missionaries, and the first baptisms, which were held in the River Ribble.

"The baptisms were on Sunday, July 30th, 1837, and the first man baptised was George D. Watt, who became a reporter in Salt Lake City, Utah, during the days of Brigham Young.

"A tour of historic places was made yesterday, including the Market Square, where early Mormon missionaries, among them Brigham Young, preached to as many as 5,000 inhabitants of Preston . . ."

Grimsby Evening Telegraph

"FROM WAITHE TO UTAH AND BACK—Some years ago, a young man left the village of Waithe, near North Thoresby, and sailed for America.

"Today he is one of two missionaries of the Church of Jesus Christ of Latter-day Saints who are working among the 87 Mormons at Thrift Hall in Grimsby.

"He is Elder Edward Smith and with Elder Lon Rigby, he landed in this country from the 'Queen Mary' in October . . .

"Like all Mormon missionaries, they are not paid, and therefore depend on their own finances or those of their household.

"Mormons in Great Britain number about 6,000. All pay one tenth of their earnings to church funds and all may be asked to do communal work for the benefit of the church and other members . . .

"The Mormon religion was founded by Joseph Smith, who first preached his religion in 1830. He claimed that he was visited by 'the Angel Moroni' who came from God to reveal the Book of Mormon.

"It recorded the physical and spiritual adventures of the family of Lehi, who left Jerusalem in 600 B.C. and went to America, keeping records until 420 A.D. Moroni was the son of Mormon, one of their later leaders.

"The Book of Mormon was accepted by the Mormons as equally valid with the authorised version of the Bible—the basis of their faith . . .

"A centenary of great importance will be celebrated by the Mormons next July. They will dedicate a monument to Brigham Young, who led his people a thousand miles to escape from persecution and mass-murder, on the plain overlooking Salt Lake City."

Bradford Telegraph and Argus

"TO WORK IN SALT LAKE CITY —Following an interesting career in which he has combined work in the theatre and on the radio as a sound impressionist, and active support of the Mormon Church in the British Isles, Mr. George Pitts, of Hustler Street, Undercliffe, Bradford, intends to leave England and settle in Salt Lake City, Utah, U.S.A.

"His main reason is to carry on his church work in Salt Lake City, but, if possible, he also wants to do some radio work.

"He won an all England radio contest ten years ago as an impressionist, and decided to take up his hobby on the professional stage. Since then he has appeared at most of the leading music-halls and in many radio programmes.

"Mr. Pitts, who is 33, has been on missions for the Mormon Church all over the British Isles."

GREETINGS IN ZION

(The following account of the arrival of Mr. and Mrs. W. ALVIN THOMAS in Salt Lake City, Utah, was written by Norman Dunn, former Birmingham District President, who now resides in Provo, Utah.)

COLOURED and white train officials watched in amazement as about two dozen people greeted "Alvin and Vi" (Mr. and Mrs. W. Alvin Thomas) from Birmingham, England, when they arrived at Salt Lake City near midnight of April 29th, 1947.

The ecstasy of joyful, loving welcome was great to experience and observe. Sisters, brother, aunt, uncle, nephew and niece; former associates in the British Mission during wearisome and dangerous war days—all showed their affection and happiness in unmistakable manner.

To honour the newcomers, there assembled not only relatives, but also the Anastasious, Armstrongs, Allans, Barlows, Dunns, Hunters and "Professors" Alvin L. Gittins and Melvin W. Dunn.

The new emmigrants, somewhat wearied by their delayed voyage and the long rail journey, but overjoyed at their safe arrival, were accompanied by their two imperturbable young sons. As usual, the infants bore the ordeal better than the parents.

Greetings over, the participants passed in their several automobiles through the gaily lighted streets of the city with its illuminated Temple towers. No doubt, many of them felt, deep within, a wave of gratitude that four more souls had joined them within the inner bounds of Zion—that two more valiant workers had come to Headquarters.

SCHEDULE OF DISTRICT CONFERENCES—Autumn Series

August 10th - Birmingham	September 28th - - Welsh
August 17th - - Norwich	October 5th - - - Hull
August 24th - Nottingham	October 12th - - Scottish
August 31st - - Bristol	October 26th - - Sheffield
September 7th - Newcastle	November 2nd - Liverpool
September 14th - - Irish	November 9th - Manchester
September 21st - - Leeds	November 16th - - London

Following is the suggested programme for the Autumn District Conferences. There will be no auxiliary meetings—just Priesthood, Relief Society and general sessions.

Saturday Evening - - -	Social.
Sunday	
11.0 a.m. to 12.30 p.m. - -	Priesthood and Relief Society Meetings.
12.30 p.m. to 2.0 p.m. - -	Lunch Period.
2.0 p.m. to 4.0 p.m. - -	General Session.
4.0 p.m. to 5.0 p.m. - -	Refreshments.
5.0 p.m. to 7.0 p.m. - -	Final Session.

MISSIONARY ACTIVITY INCREASING RAPIDLY

IT was just one year ago that President and Sister Selvoy J. Boyer arrived in London to commence their duties as heads of the British Mission. At that time, there were but eight missionaries in the field, two of whom were local brethren and sisters.

Mission statistics show that there are now a total of 127 missionaries labouring in the British Mission. They also show that since June 1st, 1946, eleven branches have been opened, with three or four additional branches preparing for an opening in the very near future.

Attendance to all meetings has picked up sharply in the past year. In Scotland, the number in attendance at District Conference has more than doubled in a year's time. Many branches throughout the Mission have opened up auxiliary organisations which had not previously functioned for several months.

Proselyting activities are rapidly gaining momentum. Missionaries in every district are busily engaged in the propagation of the Restored Gospel. Some very influential men throughout the land have been contacted, with most favourable results.

A letter from President Alma Sonne of the European Mission to President Boyer, regarding the stepped-up activity and dated May 9th, 1947, reads as follows:

"Your report for April is certainly the best we have received from the British Mission. I commend you for the substantial improvement it indicates.

"The number of Books of Mormon distributed shows a substantial increase. The hours per day spent in missionary activity during April is much better than ever before. It is heartening to note the increased number of baptisms and the number of auxiliaries organised. All these things indicate more activity on the part of the missionaries and members of the Church. The only thing which showed a drop in April was the number of cottage meetings held. . . .

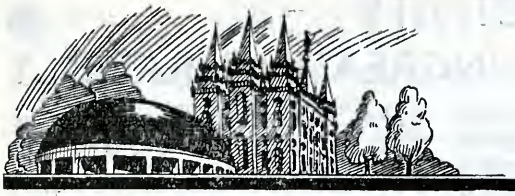
"Again commending you for your efforts and congratulating you and the British missionaries for the improvement indicated in the April report, I am, faithfully your brother, Alma Sonne."

There is every reason to believe that the Church will grow and develop in Great Britain and that many more souls in this land will recognise the great truths of the Gospel and incorporate them into their lives.

Judges busily engaged in selecting Contest Winners

MAY 31st was the closing date for the **Millennial Star's** Pioneer Centennial short story and poem contest. The Nightingale Lane postman has been faithfully delivering entries from all parts of Great Britain as well as the United States throughout the past month.

Judges and assistants are now occupied in reading, assorting, checking, and cross checking. The final decisions as to the winners will be made by President and Sister Alma Sonne of the European Mission and will be announced in the July issue of the **Star.**



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BRADFORD CONFERENCE MOST SUCCESSFUL

SAINTS of Great Britain will look back upon the 1947 Mission-wide Conference at Bradford, held May 24th, 25th and 26th, for many years hence. It will be remembered as one of the most completely successful, thoroughly enjoyable conferences ever to be held in the history of the British Mission.

Missionaries and Saints gathered from all parts of England, Scotland, Ireland and Wales to partake of the rich outpouring of the Spirit of the Lord which was ever prevalent throughout the Conference sessions, and to honour the Mormon Pioneers who, just a century ago, had crossed the great plains of America to found the Headquarters of the Church—Salt Lake City.

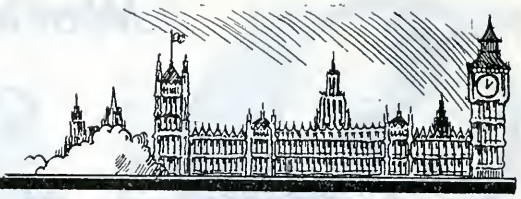
Drummond Road School, the scene of this largest Latter-day Saint gathering in the British Mission for many years, was packed to capacity, the peak attendance being 1,156 persons present at the Sunday afternoon session.

Activities centering about the Conference commenced Saturday afternoon, May 24th, with a softball match between missionaries labouring in Northern Great Britain and those labouring in the South. The Southerners were victorious, inflicting a 24 to 7 thumping over the Northerners behind the steady pitching of Elder James L. Mortensen of the Belfast Branch and under the captaincy of Elder Clarence Olsen of Brighton.

The Mission-wide Gold and Green Ball was held in the evening. This, too, was attended by a capacity crowd. During intermission, demonstration dances depicting dancing of a century ago contrasted with the modern dance were presented by the Birmingham and Kidderminster Branches. Following this, the final matches of the Mission-wide table tennis tournament were held. Mission winners were Alice Bickerstaff, Herbert Walker and David Egbert.

The highlight of the evening was the crowning of the Queen of the British Mission. From the contestants, each the queen of her own District, was chosen Melva Hamstead of the Sheffield Branch. She was crowned and presented with a lovely gift by Sister Gladys S. Boyer. This climaxed a memorable evening.

Sunday morning services began at 10.30. The programme commenced with singing and reciting by the younger members of the Bradford Branch Sunday School. Speakers at the morning session were President Selvoy J. Boyer of the British Mission; William R.



Callister, Associate Editor of the **Millennial Star**; Wallace G. Bennett, European Mission Secretary; and President Alma Sonne of the European Mission. The Leicester Choir and the Nottingham Male Choir presented musical numbers during the session.

The afternoon session of Conference commenced with the presentation of Colours by the Scouts. Following the presentation, "The Strength of the Hills," a pioneer pageant written and supervised by Stella S. Wood and produced by the Sheffield Branch assisted by the Birmingham children, was enacted. It portrayed the crossing of the plains by the Pioneers and included scenes of Church historical significance. The well-known hymns of the Pioneers coupled with a most descriptive and vivid narrative helped to make "The Strength of the Hills" a most laudable production not soon to be forgotten.

Winifred Bailey, President of the Mission Y.W.M.I.A.; William O. Chipping, Superintendent of the Mission Sunday Schools; and President Sonne were the speakers of the afternoon session. Musical selections by Jean Parker, Betty Mitchell, Lamar Empey, the Nottingham Choir and a group of German prisoners-of-war were rendered during the course of the session.

Speakers at the evening session included President John H. Chapman of the Leeds District; Elder Melvin M. Owens, Mission Secretary; President George W. Bruerton of the Manchester District; President Wallace R. Reid of the Nottingham District; and Presidents Boyer, Sonne and their wives. Music for the session was presented by Hazel Oates, Myrtle Robertson, London Girls' Trio, and the Newcastle Choir.

President Sonne and President Boyer, during their remarks throughout the day, implored the Saints to incorporate the Gospel truths into their very beings and to live exemplary lives at all times. The Mission leaders predicted a continual growth for the Church and admonished all members of the Church to shape their lives in order to be worthy recipients of the mounting blessings they enjoy.

Activities for Monday consisted of meetings of the Priesthood and all auxiliary organisations, a parade of fifty-eight Scouts and Scouters along with many Bee-hive girls and their leaders, and concert entertainments. The Scouts, representing the fifteen Latter-day Saint troops, were encamped in the outskirts of Bradford throughout the Conference sessions.

Many conferences have been held in the British Mission during the past 110 years. All have been inspiring and uplifting. But in this, the Pioneer Centennial Year, a most successful Conference has been held that has done much to spiritually unite the Saints and to instil within their hearts the desire to draw ever closer to our Father in Heaven, and also to show to the world that the Gospel is very much alive in the British Isles.—WILLIAM R. CALLISTER.

World Church News

VAST TRANSLATION PROGRAMME UNDERTAKEN BY CHURCH. — The Church has now commenced one of the most extensive translation programmes it has ever undertaken. Translations and revisions of Scriptures are under way in the Church Offices in Salt Lake City as well as in many foreign countries. In order to correct any possible mistranslations in the past and also to keep up to date with any language changes, revisions of the standard works of the Church are being made in the German, Dutch, Norwegian, Danish and French languages. A complete translation of the Doctrine and Covenants is being made for the first time in the Spanish and Portugese languages.

ELDER FREDERICK W. BABBEL APPOINTED MELCHIZEDEK PRIESTHOOD SECRETARY.—Elder Frederick W. Babbel, just recently released as European Mission Secretary, has been appointed the new secretary of the general Melchizedek Priesthood Committee. Elder Babbel, in his new calling, will once again work directly under Elder Ezra Taft Benson, who is the executive director of the activities of the Priesthood committee.

MISSION TO BE ESTABLISHED IN FINLAND.—The First Presidency has announced that a new mission will be set up in Finland with Henry A. Matis of the Chicago Stake presidency as mission president.

CHURCH CELEBRATES 25 YEARS OF RADIO MINISTRY.—On Sunday, May 4th, the Church commemorated twenty-five years of Gospel teaching by radio. It was on May 6th, 1922, that the Restored Gospel was first proclaimed over the air. President Heber J. Grant, from an improvised radio station atop the Deseret News Building in Salt Lake City, read the 76th Section of the Doctrine and Covenants and thus became the first to declare the truths of the Gospel through this medium. Since that day, thousands of programmes featuring the General Authorities and other speakers, transcription dramatisations of Church History and Book of Mormon stories, and the world-famed Tabernacle Choir, have been presented throughout America and in many countries throughout the world.

VAST CENTENNIAL PAGEANT PRESENTED.—"The Message of the Ages," a sacred pageant honouring the arrival of the Pioneers in the valleys of the Rocky Mountains, is now being presented in the historic Salt Lake Tabernacle to capacity crowds. The pageant has been playing five nights a week since May 5th, and will continue until June 6th—a total of 25 performances. It has been estimated that approximately 130,000 persons will have witnessed the presentation. The pageant portrays events from the days of Adam down to the present day, giving the history of religion and the development of man. A special chorus of more than 200 voices, with organ and orchestral accompaniment, a cast of 600, beautifully painted scenery, and mangnificent costumes, all entered into making "The Message of the Ages" one of the most outstanding religious productions ever presented on Temple Square.

The Church in Europe

FRENCH MISSION PROGRESSING.—District conferences in the **French Mission** have been successfully concluded. At the conference in Liege, Belgium, President James L. Barker of the French Mission reported that 14 baptisms took place. Several other baptisms have been performed at other conferences in that mission, which includes France, Belgium and French Switzerland. President Barker also reports that in May he and his associates gave two talks before the France-U.S.A. organisation, which is said to have a membership totalling 50,000.

CONFERENCES IN NORWAY AND HOLLAND.—Mission-wide conferences were held over Whitsuntide in the Norwegian and Netherlands Missions. President A. Richard Peterson of the Norwegian Mission has directed an active programme in that country commemorating the Pioneer centenary.

GOSPEL INTEREST IN HUNGARY.—Several requests for information about the Church, its doctrines and its literature, have come to the office of the European Mission in recent weeks from Budapest, Hungary. President Wallace F. Toronto of the Czechoslovakian Mission is investigating the requests and will visit Budapest soon.

SAINTS CONVENE IN BERLIN AND ERFURT. — The conference of the Berlin District of the East German Mission was held April 5th and 6th in the assembly hall of the Offenbach School. Somewhat apologetically President Stover of the East German Mission reported that only 45 percent of the membership of the district, or 599 Saints attended the main session of the conference. At Erfurt, "the ancient city with the small winding streets and medieval houses," President Stover conducted another successful conference.

EASTER IN BERLIN.—The Easter "Bunny" arrived in Berlin with the American servicemen stationed there. According to Francis R. Gasser, "Some 150 children each received two candy bars and two honest-to-goodness real Easter eggs. One cannot describe the expressions of joy, astonishment and wonder which appeared upon the faces of young and old alike as eggs, something which existed only in the memories of the old children and Saints, and was unknown to the younger ones, were presented to them."

ACTIVITY IN WEST GERMAN MISSION.—District conferences in the West German Mission have been attracting much attention. Elder Otto Berndt of the Mission Office in Frankfurt reports that conferences in Munich, Stuttgart and Herne have been flashed on the screen at local cinemas, signs and billboards put up around the cities, and that many thousands were made aware of the meetings.

EUROPEAN MISSION PRESIDENT TO RETURN TO CONTINENT.—President Alma Sonne of the European Mission, who has been in every district in the British Mission at least once since he arrived in November, 1946, is making plans to return to the continent in June. He and Sister Leona B. Sonne expect to be away from Britain most of the summer. Tours of Sweden, Norway, Finland and Denmark are first on the schedule.

British Mission

ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles aboard the "Queen Elizabeth," May 2nd, 1947:

JESSE VAUGHN HOBSON of Burley, Idaho, was assigned to labour in the Sheffield District.

ALBERT EDWARD WALKER of Midvale, Utah, was assigned to labour in the Sheffield District.

MELVIN ALBERT WHITE of Salt Lake City, Utah, was assigned to labour in the Birmingham District.

JOSEPH HENRY CROWTHER of Oakland, California, was assigned to labour in the Birmingham District.

The following missionary arrived in the British Isles aboard the "Queen Elizabeth," May 15th, 1947:

THOMAS D. HARPER of Los Angeles, California, was assigned to labour in the Birmingham District.

APPOINTMENTS AND TRANSFERS

ALICE BICKERSTAFF was appointed First Counsellor in the Young Women's Mutual Improvement Association of the British Mission on April 2nd.

Elder KOLN GUNN McKAY was transferred on April 28th from the Manchester District to the Nottingham District.

Elder CONNEL M. WHITEHEAD was appointed Supervising Elder of the Norwich District on May 5th.

Elder RICHARD WILLIAM CLAYTON was transferred from the Norwich District to the London District on May 2nd.

Elder DALE M. CHAPMAN of the Manchester District was transferred to the Norwich District on May 5th.

Elder and **Sister W. LEO ISGREEN** were transferred from the Newcastle District to the Scottish District on May 16th.

Elder DEANE H. PLATT was transferred from the Hull District to the London District on May 7th.

Elder JOSEPH HENRY CROWTHER was transferred from the Birmingham District to the Nottingham District on May 12th.

MISSION AUXILIARY MEETING HELD

ON May 13th, the heads of the various auxiliary organisations of the British Mission convened at Mission Headquarters in London and discussed problems pertaining to their summer and autumn programmes.

DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT

Reported by Nancy Tenney

The Birmingham Branch M.I.A. was re-organised on the 6th of April as follows: John S. Jones, President; W. Ivor Thomas, First Counsellor and Secretary; and Leslie L. C. Megeney, Second Counsellor. The former presidency consisted of Alvin W. Thomas, President; Frederick Webb, First Counsellor; and Ivor Thomas, Second Counsellor and Secretary.

BRISTOL DISTRICT

Reported by Frances B. Herman

During the last few weeks the Bristol Branch M.I.A. has considerably increased in attendance. Country dancing, under the supervision of Dorothy Buroughs, has been the main source of activity in recent weeks. This activity provides amusement for all.

On Thursday, April 24th, several members of the Branch surprised Mr. and Mrs. Dennis Collins in their new home. An enjoyable evening of community singing, during which refreshments were served, followed.

HULL DISTRICT

Reported by Elwin F. Cammack

The Hull Branch Relief Society held a social in honour of the out-going Presidency on May 12th. A programme of musical numbers and various games was enjoyed by a large crowd present. Amelia Ransom was Guest of Honour. She has faithfully carried the responsibilities of the organisation all during the long war years and several years previously. The new President, Gertrude Allison, had previously assisted Amelia Ransom as first counsellor.

At the Gold and Green Ball on April 19th, Mary Kingswood was crowned Queen by President Alma Sonne of the European Mission. She is from the Grimsby Branch and was the representative of the Hull District at Bradford.

The Hull Branch M.I.A. sponsored a Beetle Drive to raise funds for the Boy Scouts on the 9th of May.

IRISH DISTRICT

Reported by James L. Mortensen

The Belfast Branch Hall can now boast of a new dress. The Elders and Branch members spent several days repairing fixtures, painting, redecorating, and now have a more presentable place in which to meet.

A Teachers' Training Class under the direction of Elder James L. Mortensen was begun April 15th. Better methods of classroom technique and lesson preparation have been discussed with a great deal of interest. The lessons are to continue for six periods, at the end of which time it is hoped to have a group of teachers with ideas that will create interest and increase attendance.

May Joyce and Etta Larmour, under the direction of the District and Branch Presidents, have now laid the foundations for a fine Genealogy class to be held each Tuesday evening at 8.0 p.m. Both of the Sisters have had considerable experience in this important work and are imparting their knowledge to many interested members.

President Christian Steele of the Dublin Branch is now vacationing with his mother in South Africa, and the Dublin Branch is now under the capable direction of George J. Retz, First Counsellor to President Steele.

Special Easter and Mother's Day programmes were presented in the Belfast Branch Sunday School under the direction of Superintendent Thomas Dowdall.

An enjoyable evening was spent by the Branch members in a Beetle Drive on May 9th, to aid the Sunday School in special activities.

LEEDS DISTRICT

Reported by George Pitts

Members of the M.I.A., on Tuesday evening, the 6th of May, assembled, under the direction of President McCormick, on the one-acre Welfare plot and began operations for planting potatoes and cabbage for the coming winter.

The Bradford M.I.A. year has drawn to a close. To mark the occasion, the Branch M.I.A. Honour Night was held in the concert hall of the chapel. Elder Herbert Walker, President of Mutual, was chairman, ably assisted by his counsellors. The Scouts and Beehive girls all received awards and were applauded for the fine work they had accomplished in the past year. Other awards were given to M-Men and Gleaner girls. Although unable to be in attendance, Margery Foote, former M.I.A. president, was given a hearty vote of thanks for past service in the Bradford Branch. Refreshments were served and thus concluded M.I.A. for 1946-1947.

Leeds District President, John H. Chapman, recently opened two branches in the District—one at Leeds and the other at Dewsbury. The members expressed their appreciation by their attendance at Branch meetings. At the Dewsbury Branch on Saturday, May 3rd, only three weeks after the Branch was opened, a pie and pea supper and social were held. Total attendance was 58, of whom 23 were non-members. The event was sponsored by Norah Moss for the Relief Society. Several members took part in the programme.

Street meetings in Bradford, Leeds and Dewsbury, under the direction of President John H. Chapman, are being held regularly by the missionaries.

LONDON DISTRICT

Reported by Norman Derrick Hawkes

At a baptismal service held at the South London Chapel on Tuesday, 22nd April, 1947, Vivian Bernard Meik was baptised by Wallace G. Bennett and confirmed by President Alma Sonne.

The Brighton Branch M.I.A. sponsored a social evening on Tuesday, 29th April. The entertainment consisted of a floorball match, a "quiz," an exhibition of table-tennis by five star players, dancing and games. Refreshments were served.

A baptismal service was held at the South London Chapel on Sunday, 11th April, 1947. Walter John Ernest Chiles was baptised by James P. Hill and confirmed by George F. Poole. Patrick Gingles Fleming was baptised by James P. Hill and confirmed by Clarence Olsen. Rosaline Margaret Singer was baptised by Albert Spencer and confirmed by Frank Smith. Ronald Wathall Burch was baptised by Albert Spencer and confirmed by Arthur V. Nettleship. John Henry Hamilton was baptised by William H. T. Hamilton and confirmed by William H. Stoneman.

Olga S. Emery and her daughter, Miquette Emery, were honoured by the South London Branch Relief Society on Wednesday, 14th May, just prior to their departure for Salt Lake City. Presentations were made and appreciation was expressed for the fine work of these Sisters in London since they arrived from Switzerland some years ago.

Gordon Greninger of Carthage, Missouri, U.S.A., was baptised by Leon G. Bates and confirmed by President Selvoy J. Boyer at the South London Chapel on Thursday, 15th May.

MANCHESTER DISTRICT

Reported by Norman Woodhead

On Sunday, April 27th, District President George W. Bruerton and Violet Clough attended a meeting of the Jumbo Brotherhood at Middleton, Manchester. Both spoke on the Gospel. Interesting discussions followed the meeting.

The Rochdale Branch Priesthood and Relief Society have continued to visit at the local hospital each week, and the inmates have begun to look forward to seeing the Saints and receiving a little happiness in their

lonely lives. Proof of the extent these visits are appreciated can be obtained from the matron, who said, "You are the only religious organisation to undertake this type of work and we here will do our utmost to aid you."

On Saturday, May 10th, the Rochdale M.I.A. entertained 24 young men and boys from the local Remand Home. Softball was played and instruction in the game was given by Elders Frank Davis and Lorry Rytting. James T. Barwick was responsible for the arrangements.

In the evening of the same date a farewell party was held in honour of Violet Clough, who hopes to be leaving for Zion in the near future. Sylvester H. Dale, Rochdale Branch President, presented her with a beautiful handbag on behalf of all the Saints in the Branch.

On Sunday, May 11th, the Rochdale Branch held its Mother's Day service in the afternoon. The entire service was most successful, with a large percentage of mothers present. Fred Waddington, Sunday School Superintendent, was responsible for the arrangements for the service and was ably assisted by his counsellors. White buttonholes were presented to the mothers by the Sunday School girls. Flowers for the stand were provided by Norman T. Woodhead and Herbert Woodhead in remembrance of their mother.

The initial services at the re-opening of the Bury Branch were held on Sunday, May 11th, under the direction of Elder Joseph Cross, assisted by Elder Charles E. Scott. Sunday School was held in the afternoon and Sacrament Meeting in the evening. District President Bruerton was the principal speaker at these meetings. Approximately 50 people were present.

On Tuesday, April 29th, the Oldham Branch M.I.A. held a social to mark the commencement of the summer session. About 50 people enjoyed a well-planned evening of dancing and games.

On Saturday, May 3rd, a Cob-web social was sponsored by the Oldham M.I.A. Dancing and games were all part of the programme. A large potato pie was provided by May Haigh of the Y.W.M.I.A., and was served to the children. About 70 people enjoyed a most original party.

NORWICH DISTRICT

Reported by Alfred F. Woodhouse

At a baptismal service held at the Norwich Branch Chapel on Sunday, April 20th, and presided over by District President Frank M. Coleby, the following candidates were baptised by Branch President Tom J. Watts: Herbert Henrick Frederick Hecht, a German prisoner-of-war, Kate Ethel Castleton and Cynthia Averil Boor of Lowestoft Branch. Elder Richard W. Clayton confirmed Herbert Hecht. Kate Castleton and Cynthia Boor were confirmed by Elders William R. Waite and Lamar Empey, respectively.

On Sunday, May 4th, the Norwich Branch held Primary Conference for the first time in over ten years. Under the direction of Clora Chidester, assisted by Betty Mitchell and Margaret Cook, a fine group of children presented a programme of songs and recitations and displayed the work of the Primary organisation.

Lowestoft Branch also held a Primary Conference on Sunday, May 4th, in the Branch Chapel at Clapham Road. The programme was directed by the officers of the Sunday School and Primary organisations, and included addresses from the leaders of these organisations. The 50 members and friends who were in attendance enjoyed a rich outpouring of the Spirit of the Lord. Great credit is due to the workers of the Sunday School and Primary in enrolling such a fine group of children at Lowestoft.

NOTTINGHAM DISTRICT

Reported by Effie Thomas

Saturday, March 22nd, was the scene of a combined Relief Society and farewell party in honour of Mary Cooke, who has now left the Mansfield Branch to make her home in Logan,

Utah. A token of the love and appreciation of members and friends was presented by Branch President Thomas E. Dove, following the presentation of a farewell poem written and recited by Samuel Pears. Other contributors were Susie Massey, J. and B. Wilson, Edith Brown, Jean Hewerdine, H. Rossiter and Alfred Hewerdine. Refreshments and games concluded the evening.

Nottingham District Saints held their sports events at Eastwood Park on Saturday, April 20th. Tea was afterwards provided at the Branch Chapel. Then table tennis matches were played. Great interest was aroused by the showing of the film, "Utah."

Regular weekly cottage meetings in the homes of Leicester Saints, under the direction of Elder and Sister Albert C. Walker, are proving to be profitable and enjoyable to members and friends.

A baptismal service was held at Arnold Baths, Nottingham, on May 3rd, with President Wallace R. Reid presiding and Elder Albert C. Walker conducting. Talks were given by Elder Vaughn S. Terry and Sister Agnes Fraser. Those baptised were Pauline Bilby, Marilyn Valerie Bowler, Janet Chrissie Barker and Anthony Frederick Winfield, all of Loughborough Branch, and Dean Terence Tinson of Nottingham. All were baptised by Elder Koln Gunn McKay.

All candidates were confirmed in their own branches on the following day.

SCOTTISH DISTRICT

Reported by John S. MacKay

Three children were baptised at a baptismal service held on April 20th at the North Woodside Baths, Glasgow. Branch President A. K. Leslie baptised Margaret Gemmell, Margaret Finlayson and Ruth MacKay. The service was conducted by District President A. G. H. Webb and a short discourse on baptism was given by John S. MacKay.

The children were confirmed the following day—Margaret Gemmell by Robert N. McQueen, Margaret Finlayson by District President A. G. H. Webb, and Ruth MacKay by John S. MacKay.

Mother's Day was observed throughout the Scottish District on Sunday, May 11th. At Glasgow, 36 Saints witnessed a programme contributed mainly by the Sunday School children. Alec Goodwin, Thomas Junor and Eleanor Junor recited verse in praise of Motherhood. A musical number was beautifully rendered by Mina Thomson and Jessie Purdie. The principal speakers were District President A. G. H. Webb, Elder Reed M. Izatt, Betty Leslie and Mary C. MacKay.

In an effort to conform with the desires of the Church Welfare Programme, the Glasgow Saints have taken over four allotments for cultivation. The leader of this project is William Scott, M.I.A. President, assisted by Branch President A. K. Leslie, Robert N. McQueen and John S. MacKay.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

The Sheffield Branch Relief Society was first organised May 14th, 1907, by Charles W. Penrose and his wife, who were then the Mission Authorities in Britain. To celebrate its 40th anniversary, the Relief Society Presidency—Mary Laycock, Martha T. Smith and Edna Maybury, planned a delightful tea and social evening. Seventy members and friends attended in the Sheffield Recreational Hall. A beautiful birthday cake, decorated in Relief Society colours, blue and gold, was made by Hilda Mottishaw of Doncaster. Martha T. Smith, who has been active in Relief Society work since its organisation forty years ago, cut the cake. Laura E. Stagg, one time President and oldest Relief Society member, opened the ceremony.

At the Sunday evening service an audience of 80 listened to lovely tributes paid to the past Presidents. Speakers

were Alice Maybury, Rita F. Hardy, Mary Laycock and Winifred Bailey. The Relief Society Chorus rendered a musical number.

A beautiful Mother's Day service was held in the Sheffield Branch Chapel May 11th. The Sunday School children presented a delightful programme of speech, poetry and music. Each mother was presented a white flower. The programme was prepared by the Sunday School Superintendency, George W. Laycock, Raymond Walker and Raymond Lloyd.

WELSH DISTRICT

Reported by Gladys Mason

The Welsh District is progressing. Elders T. Lawrence Oliphant and Fred W. Mason of the Merthyr Tydfil Branch are doing a fine work in this Branch. Sunday School, Priesthood and Sacrament Meetings are well attended.

Varteg Relief Society was re-organised April 20th, under the direction of District President George Q. Bennett and Branch President Hayden Forward with Cecilia A. Roberts as president, Ivy Hyde as first counsellor, Hilda Forward as second counsellor and Elizabeth Roberts as secretary.

An excellent programme was presented on Mother's Day by members of the Sunday School at the home of Mr. and Mrs. William A. Perry. Thirty-four attended the meeting. Christine Perry led the sacrament gem and numbers on the programme included recitations by Violet Roberts and Clarence Mason, a vocal solo by Lanor Perry and talks by William A. Perry, Hayden Forward and Gladys Mason.

President and Sister George Q. Bennet visited the Neath German prisoner-of-war camp. They found one Latter-day Saint at the camp. He is an Elder and has been a prisoner for three years, but nevertheless has maintained a strong testimony of the Gospel. He has a wife and a child in Germany. The Elder, whose name is Alfred Newman, filled a mission in East Germany from 1938 to 1940. He was very happy to see the missionaries. They will continue to visit him once a month as camp rules will not permit Elder Newman to leave.

SCOUTS PLAN MORE TROOPS

JUST a year ago, there were but two troops of Boy Scouts in the British Mission. Now, with the help of the missionaries, District Presidents, and Branch Presidents, fifteen troops have been organised under the leadership of some of the finest men in the Church.

What does all this mean? It means that many of the young boys of the Mission are being trained for leadership, and are learning to do things that will not only help themselves, but will be of benefit to the communities in which they live. What could be finer than for a boy to be trained to be a brother to everyone else, regardless of race or colour?

Fathers and mothers, if your boy is not yet a Scout, do all in your power to see that he gets this advantage in life. I am anticipating the organisation of additional troops throughout the Mission in the near future. I will greatly appreciate your full co-operation as plans are carried out to increase the Scouting Programme in the British Mission.—BERTRAM STOKES, Scoutmaster.

PERSONALS

BIRTHS

NICHOLS.—On April 29th, 1947, the infant daughter of Mr. and Mrs. Jay L. Nichols was born in Rexburg, Idaho, and is to be named Ruth May. Mrs. Nichols is the former Laura Jamieson of Wigan Branch, daughter of Mr. and Mrs. George G. Jamieson of the Preston Branch.

SMITH.—Carol Ann Smith, infant daughter of Brother and Sister Leslie F. Smith of the Sheffield Branch, was born January 6.h. She was blessed April 6th in the Sheffield Chapel by District President David W. Egbert (not Joseph F. Quinney as previously recorded).

CARR.—On Sunday, May 4th, the infant daughter of Mr. Matthew L. Carr and Mrs. Mabel Dougan Carr was blessed by Joseph Ditty and given the name of Christina Florence. She was born on December 16th, 1946.

WILSON.—On Sunday, May 4th, the infant son of Mr. and Mrs. Thomas G. Wilson was blessed by his father and given the name of Dean Thomas.

MARRIAGES

WARD-EVANS.—On Saturday, April 5th, at the Birmingham Branch Chapel, John M. Evans was married to Dorothea V. W. Ward by District President Charles L. Norton. After the ceremony, a reception was held in the vestry. Musical numbers were rendered by Evelyn Collins.

GARDNER-DUNN. — On April 5th, Grant A. C. Dunn and Iris M. Gardner were married in the Kidderminster Chapel by William L. Gittins. Ruby Gardner, sister of the bride, and Elaine A. Dunn, neice of the bridegroom were bridesmaids. Roy P. Dunn was best man and the bride was given away by her father, Charles Gardner.

DEATH

BOON.—Anna Mary Boon died at the home of her daughter, 4 Queens Road, Attleborough, on Sunday, May 4th, after an illness of three months. She was buried at North Walsham Cemetery on May 9th.

Mrs. Boon has been a loyal supporter of the Church in North Walsham in the Norwich District for a number of years. Before becoming a member of the Church she often sheltered and protected travelling missionaries from abuse and missiles in the early days of their labour in the North Walsham Branch.

EMIGRATIONS

REES.—On March 29th, Annie L. Rees and her daughter, A. Jeanette Rees, sailed for the U.S.A. enroute to Salt Lake City. Mrs. Rees, who has long been a member of the Birmingham District, was converted to the Church many years ago as a result of the missionaries being in her home in Liverpool. Since coming to Birmingham she has been an active worker in the Relief Society, serving for many years as the secretary and treasurer. Mrs. Rees has two daughters in Utah, and one, well known to many here, Edith G. Rees of Liverpool..

COOKE.—Miss May Cooke of the Mansfield Branch, Nottingham District, left her home recently for Logan, Utah. She was one of the most active members in the Mansfield Branch and will be greatly missed by her many friends in the Nottingham District.

LEAVING FOR AMERICA

MINA THOMSON, 97 Lethamhill Road, Glasgow, E.1, is leaving for America on June 10th, aboard the "Mauritania," and desires anyone who is leaving at the same time to get in touch with her.

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said he was mad; and he was ridiculed and reviled. **BUT ALL THIS DID NOT DESTROY THE REALITY OF HIS VISION.** He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, **AND ALL THE WORLD COULD NOT MAKE HIM BELIEVE OTHERWISE.**

"So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth.? **I HAVE ACTUALLY SEEN A VISION, AND WHO AM I THAT I CAN WITHSTAND GOD,** or why does the world think to make me deny what I have actually seen? **FOR I HAD SEEN A VISION; I KNEW IT, AND I COULD NOT DENY IT,** at least I knew that by so doing I would offend God and come under condemnation." (Pearl of Great Price p. 86, verses 24 and 25)

Yes, Joseph Smith died with a clear conscience and he is heralded today by hundreds of thousands as a Prophet of God, a direct emissary of Jesus Christ in restoring the everlasting Gospel and establishing His Church and Kingdom here upon the earth, "never more to be thrown down nor given to another people."

But what of Governor Thomas Ford who betrayed the Prophet into the hands of his enemies, and by withdrawing his troops from Carthage and failing to afford the protection promised him and his brethren, stands responsible for their blood? This crime must have weighed heavily upon his conscience, for in his "History of Illinois" Ford makes this indicting admission:

"The Christian world, which has hitherto regarded Mormonism with silent contempt, unhappily may yet have cause to fear its rapid increase. . . . It is to be feared that in the course of a century some gifted man like Paul, some splendid orator . . . will make the name of the martyred Joseph ring as loud, and stir the souls of men as much as the mighty name of Christ itself. Sharon, Palmyra, Manchester, Kirtland, Far West, Adam-ondi-Ahman, Ramus, Nauvoo and the Carthage Jail may become holy and venerable names, places of classic interest, in another age; like Jerusalem, and the Garden of Gethsemane, the Mount of Olives, and Mount Calvary to the Christian, and Mecca and Medina to the Turk. And in that event, the author of this History feels degraded by the reflection that the humble governor of an obscure state, who would otherwise be forgotten in a few years, stands a fair chance like Pilate and Herod, and by their official connection with the true religion, of being dragged down to posterity with the immortal name hitched onto the memory of a miserable imposter. There may be those whose ambition would lead them to desire an immortal name in history, even in those humbling terms. I am not one of that number." (History of Illinois, Ford, pp. 359-60)

In the Doctrine and Covenants, Section 121, verse 16, the Lord says:

"Cursed are all those that shall lift up the heel against mine annointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them."

Because of the part played by Governor Ford in the martyrdom of these two great Prophets who had

done that which was meet in the eyes of the Lord and which they had been commanded to do, this curse must have fallen upon him and his family. "At the close of his term in 1846, he retired to private life and obscurity," during which time he wrote his "HISTORY OF ILLINOIS." On the 3rd of November, 1850, he died penniless at Peoria, Illinois, and was buried in a pauper's grave as a public charge, "leaving his orphan children in a destitute condition." His wife had preceded him in death by only two weeks, and she, too, was buried in "a rough box or coffin" at the public expense. Two of Ford's sons—Thomas and Sewell—were associated with a gang of horse thieves and were both lynched by vigilantes of their crimes—Thomas in 1871 and Sewell in 1874. (Kansas City Star, October 16th, 1910, reprinted in "Improvement Era," February, 1911)

In a special dispatch to the "Los Angeles Times" of March 21st, 1910, the following sad story of Governor Ford's last surviving daughter is reported:

"Peoria (Ill.) March 20th, 1910.—With but four mourners the body of Mrs. Anna Davis, last daughter of the late Governor Thomas Ford, was interred beside her mother, father and sister, as darkness settled over Springdale cemetery this evening. No word of eulogy was spoken, no minister read a prayer! . . .

"Ford, one of Illinois's greatest governors, and publisher of a history of Illinois, like his daughter and other members of his family, died penniless in 1850. He raised Illinois from bankrupcty and paid its three million dollar debt."

Thus is recorded the pathetic finis to the life and family of Governor Thomas Ford who reached the highest position in his state, but through treachery and lifting his heel against God's annointed, he and his family sank into oblivion, poverty and disgrace.

In a revelation to Brigham Young the Lord, referring to Joseph Smith, said:

"... whom I did call upon by mine angels, my ministering servants, and by mine own own voice out of the heavens, to bring forth my work which foundation he did lay, and was FAITHFUL; and I TOOK HIM TO MYSELF. Many have marvelled because of his death; but it was needful that he should SEAL HIS TESTIMONY WITH HIS BLOOD, THAT HE MIGHT BE HONOURED and the wicked might be condemned." (D. and C. 136:37-39)

Just as it was necessary for Christ to be crucified to accomplish God's foreordained plan for the salvation of His children, so was it needful that God's latter-day Prophet should go as "A LAMB TO THE SLAUGHTER" to carry out God's purposes.

In conclusion I wish to leave my testimony of the divine calling and mission of the Prophet Joseph Smith. Some years ago as I was reading the account of his martyrdom as recorded in Section 135 of the Doctrine and Covenants, from which I have already quoted, I felt burning in every fibre of my being a love for Joseph and Hyrum and a testimony that they were prophets of God. A few years later I had the opportunity of visiting Carthage Jail, and as I stood in that tragic room and saw the bullet hole in the door and the blood stains still on the floor, there came over me again that same burning testimony of the divine mission of these great prophets. I know as I know that I live that Joseph Smith was a prophet of God, for God has revealed this unto me by the power of the Holy Ghost. "And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5)

DISTRICT CONFERENCES HELD

HULL, Scottish, Irish and Newcastle District Conferences were held on April 20th, April 27th, May 4th and May 11th, respectively, with President Alma Sonne, President Selvoy J. Boyer, and their wives, in attendance.

THE PIONEER CENTENNIAL AND US

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fied to speed that destiny. That destiny is vital to the world today. That work, therefore, is paramount.

That work is yours; it is mine; it is the sacred duty of those who stand shoulder to shoulder with us today.

Because I believe this, I believe, too, that the spirit of Brigham Young has a special centennial message for Britain linked-up with the historic decision which inspired the celebrations.

He was one of the first who brought the truths of the Gospel to our own grandfathers in this land. It was he who helped so much to forward the aims of this magazine you are now reading. Perhaps his own words once appeared on this same page in the earliest issues.

Is it so unlikely, then, that in the spiritual communion of this centennial he will be thinking of Britain? No one can know better than he the continuing need for the message he brought us.

That is why I ask you to consider the direct connection between the ceremonies in Utah and ourselves in Britain today.

The link is the life of the same man who said, "This is the place" there—and here in strong and lasting effect the message which means, "This is the word."

Significant, is it not?

Speaking personally—but in the hope that I shall not be entirely without support—I am looking at this significance somewhat along these lines.

It has become a cliché to say Britain can take it. I always hated that slogan! To me it recalls people who cowered under Hitler's bombs—but remained bowed under. These were defeatists, sometimes only temporarily perhaps, but nevertheless defeatists. Of course Britain can take it. So can anyone worthy of his salt.

But events proved that most of us who least welcomed that slogan had coined out own—"What about handing it out? Get on with that!"

If Joseph Smith or Brigham Young and our Pioneers just "took it," our Church today might well have been a community of poverty-stricken, inferiority-complexed, queue-ridden objects of charity and contempt; mostly contempt—if we had survived as long as the centennial.

No, they "handed it out" even as they took their persecution. And they "handed out"—GOD.

Yes, they gave the world God. They interpreted God in Love and Truth to those who knew Him not, who understood Him not, who knew not that He lived.

They interpreted God into simple, understandable terms of prayer and work, of faith and good deeds, of honesty of purpose and kindness of heart.

In a phrase, they "handed out" the Church of Jesus Christ of Latter-day Saints. The centennial is the outward sign that it is still being "handed out" more strongly, more effectively than ever.

Will we, then, their brethren and sisters in Britain, the fellow pioneers of the second centennial, fail them in Zion? Can we not "hand it out" too—that great remedy to save our own loved land, perhaps all Europe, from the spiritual and material darkness and decay which hovers threateningly over us as a people today?

There can, surely, only be one answer from Britain's Saints.

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cisco, as men had described it, pulsating with life, gay and reckless, a carousel of a city, perpetually in carnival.

She listened gravely and with interest, as a child listens to a fairy story. "It will be interesting for you, John Parrish. Myself, I'd like to see the palm trees and hear the sea."

I turned to her, recklessly, impulsively. "Debbie! Please let me call you Debbie. It's a beautiful name. It's like you. There's no reason at all why you shouldn't hear the sea, and have a forest of palm trees." I tried to take her hand, but she shrank away from me to the far side of the wagon seat.

"Please, Mr. Parrish. I'd rather you didn't say anything more."

"But I will . . . I will . . . I want you to marry me, Debbie, and come to California. It will be a wonderful life. I promise you."

"Hush," she said, and smoothed her skirts and bent again to the baby. "It's because you don't understand that you talk like that. I couldn't marry you . . ."

"Debbie! Why not?"

"You're not of my faith."

"But Debbie! That isn't important."

She turned suddenly and faced me squarely. "I've given everything in my life for my Heavenly Father, and for His Church. It's the dearest thing in life to me. You asked me once, Mr. Parrish, if I believed in Joseph Smith. Let me tell you, sir, I know he was a prophet of God. I saw him in Nauvoo and I heard him speak, and around him was a majesty not of this earth. I have read the Book of Mormon. The Book is true. Mr. Parrish, if I were to marry again, it would be to a man who loved His Word as I do. . . ." She was aware suddenly of my face, and I suppose my pain was clearly mirrored there, for her voice softened. "I wish you'd read the Book once, Mr. Parrish, the way a man is supposed to read it, with the hunger for God in his heart."

I said stiffly. "I want none of it. I am not a child to be captured by a fable."

Her sons came to the wagon. I pulled to a stop. Jim said anxiously, "Jack's sick. He was awful sick back there aways. He says his stomach hurts." One look at his greenish white face made my throat constrict. "Give me the baby," I said, cursing my helplessness. She gave me the blanketed bundle and helped Jack into the wagon. He slumped limply to the floor of it. Debbie followed him in, touching his forehead, demanding, "Where does it hurt, Jack? Tell me?"

A little boy's face, at five, should be like a good Jonathan apple, round and hard, but Jack's was thinned to the small bones, the skin stretched tautly. "I'm hungry, Mom. I'm hungry."

Fear was a huskiness in Debbie's voice. "I'll go and ask Sister Milton for milk. Her cow is drying, but maybe she'll have a cup."

Daniel Winters came galloping up on his horse. "What's the matter here?" He peered into the wagon and saw Jack's face and sucked in his breath. He wiped his dust streaked forehead, pain in his grizzled face. "Brother Johnson lost their smallest this morning. If only those flour trains would get here. There's no sign of game."

Debbie came back, bolding in both hands the dipper of milk. She fed it to the boy. He turned his face away. "I don't want any more, Mom."

Jim reached out bird claw fingers, "Let me have it, Mom. Let me have it."

Debbie divided it between the baby and Jim. I watched the baby suck eagerly at the spoon. The first doubt crawled chill as death in my chest. The fear that Debbie and her small ones would never reach their Zion.

The Elders, as the Mormons called some of their men, came that night to the wagon before evening services. Their faces were grave and gaunt.

They placed great calloused hands on Jack's small, flame haired head, and their voices, shaken with grief, rose in petition to the Most High. They patted Debbie's hands when they climbed out of the wagon, and wordlessly departed. Around the fires, their voices rose softly, singing the song they seemed to love above all others. ". . . And should we die before our journey's through . . . all is well. . . ." The leaping flames made a glow inside the wagon where Debbie sat deside her son. Someone had caught a rabbit and she had made a broth. But the boy would not eat.

The baby whimpered against me. I laid her face on my shoulder and found that I was singing with the others. "We then are free, from toil and sorrow too, with the just we shall dwell."

"John! John!"

I turned swiftly. She had picked the boy up in her arms and was breathing her own breath into his mouth. She lifted her face and his head fell back slackly.

"Debbie! Debbie . . . don't. He's . . . It's too late."

Her cry of unbelief and loss tore through the night. The others came swiftly. Daniel and Zeke helped me to another wagon. "She'll want to be alone," they said, "with her own people."

When the camp had been still for a long time, I heard a furtive brushing outside the wagon under which I was lying. "Who is it?"

"It's me, Jim, Mr. Parrish. Where are you?" He crawled in beside me. "They took Mom to Mrs. Wilson's wagon. I was scared all alone."

I pulled the buffalo robe higher over him, and made a pillow of my arm.

Four others died in camp that night. They made a common grave. Daniel came to me in the morning with a pair of crutches he had carved from a scrub oak. I hobbled over to the crowd of men, women and children. Debbie stood among them, silent, the beauty of her face completely gone, wiped out in a night of such anguish as I could only guess. The baby picked at her black dress with sparrow thin fingers. Debbie lifted the baby fingers in the immemorial way of women, and pressed them to her lips. So she stood while they lowered Jack, into the shallow grave and covered him over and piled rocks on all the graves to keep them safe from the predatory reach of wolves. We went back to the wagons, Jim's small hand on my crutch.

Suddenly Daniel stiffened in his saddle. "They're coming!" he cried. "See. They're the flour trains I'll betcha."

I held out my hand to Debbie and lifted her in to the driver's seat. Daniel and Jim helped me mount. I circled the long whip over the oxen's back and we plodded toward the western hills.

Three weeks later we stood where Brigham Young had stood to see his first glimpse of the valley. There was wild excitement in the long wagon train. Debbie put her arms around Jim's small shoulders and pointed to the great valley, blue and purple in the afternoon light. It seemed lonely and forbidding to me, the little clustered houses, frail and pitiful in all that immensity of sage and sunflowers and far-off shimmering sea.

"It's ours, Jim," she whispered to him. "Ours. God has given it to us. Oh, it's going to be so wonderful."

I did not ask her again to marry me. I knew it would be futile. I found a wagon train ready to try the trek across the desert and I made arrangements with them. I could not go without seeing that Debbie would be alright. I found Daniel Winters and thrust money in his hand. "It's for Debbie and her young ones. You'll watch over them, won't you."

He surveyed me gravely. "The men are already at work on her cabin." That was typical of the Mormons as I had come to know them. I stammered as much to Daniel.

"We ain't so bad," he said laconically, "considerin' that a little while

ago we were nothin' but gentiles."

I laughed with him. He patted my arm. "It's only been three years since I was like you, walkin' with my eyes closed, tryin' to read the answers."

We reached the place they had given Debbie. It was a good place, right on the creek. The afternoon was strident with the sound of hammers and the thump of logs being placed, one over the other.

"Mis' Perkins went down toward the creek," a wide toothed boy informed me. I followed his pointing finger and went over to the rise and looked down. Just below me, sheltered from the view of the others, were Debbie and Jim.

They were kneeling in the dust against the sagebrush and the willows. Debbie was taking Jim's fingers in her own, folding them over. Her voice came to me, clearly. "Every generation has its terrible moments, Jim, its days when it seems impossible to go on. That's why I'm telling you about prayer. It is the greatest treasure in the world. Through prayer you can reach the very Throne of God."

Jim stared up at her, trying with all his small might to understand.

"That's why we're praying now, Jim. To thank Him for bringing us here, and because He has let me know how safe . . . how loved our Jack is . . . with Him."

I listened . . . and suddenly I knew. I knew with a fire burning inside me, that what Debbie said was true. I knew that Debbie's heart was opened to a world of breathless beauty and of wealth that made the gold I was seeking, pauper's pebbles.

I limped down the hill to them. "Debbie! Debbie! Wait for me."

They stood smiling . . . waiting for me to reach them.

M.I.A.—A BUILDER OF YOUTH

—continued from page 170

A season spent in honourably fulfilling the duties of an office, or even just active membership, is, in itself, a good reference of character. Here the young people can find their better selves through accepting responsibilities and striving for the uplift of their fellowmen.

An important point not to be overlooked is, that here, under the ennobling influence of the Gospel ideal, is afforded the opportunity of social contacts with the opposite sex, thus heading off the appeal of public houses, dance halls and places of cheap amusement.

SPIRITUAL:

Guidance in the realm of the spirit, guidance both morally and theologically, is probably the most important of all M.I.A. benefits. To be an aid to the Holy Priesthood in teaching the youth of Israel, of implanting in their hearts the love and testimony of the Gospel is the weightiest responsibility laid upon this God-inspired movement —a responsibility comprehending all others known to be for the good of man.

On the sports field, fair play, strength, and courage; in the classroom, knowledge and humility; in the home, prayer and spirituality; and in the individual, power and usefulness; these are the virtues that make great and good characters. The moral verities of freedom, chastity, honesty, truthfulness and kindness are themes ever held up as ideals for the group; ideals held in higher esteem than fame or riches, or perhaps life itself.

It is safe to say that no other organisation exists that compares with M.I.A. in the excellency of its teachings and the compass of its influence on human happiness. Many of the youth now enrolled in its ranks will be the leaders of tomorrow, and after passing triumphantly through perilous times of testing, will prove themselves the saviours both spiritually and temporally of many nations. The writer confidently awaits the fulfilment of these statements, humbly adding his hope of constant faithfulness to the Latter-day Saint cause of "Mutual Improvement."

SPRINGTIME IN ENGLAND

By Blanche Houchen

FOR many long and dreary weeks this country was held in the cold and bitter grasp of the season called "winter." So securely and deeply penetrating was this hold, that even men's hearts could not respond to their normal tempo. Fear, discouragement and remorse entered in.

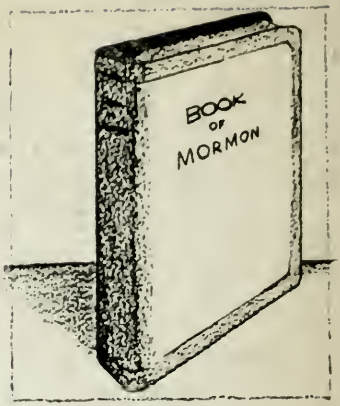
Then one day a new and complete frock was sent as though purchased, to drape upon this goodly land. The colour scheme was most varied. From the palest of green, pink and yellow, to the deepest of red, purple and blue—each tree, shrub and flower, and tiny blade of grass were awakened to find a new world.

The snowdrop and daffodil, the primrose and hyacinth, the violet and tulip, to mention a few, all went on parade, each playing their part in a queue of dazzling colours. One's whole being is held in check with the infinite beauty that has spread over the land.

And the soul cries out, "Wherein lies the answer to all this grandeur?"

Then the echo repeats back, "From the Giver of all good." Thus Spring has come at last to England.

FACTS CONCERNING THE BOOK OF MORMON



★ **THE TRANSLATION** of the Book of Mormon was begun April 7th, 1829.

★ **THE COPYRIGHT** was issued on the 11th of June, 1829.

★ **THE FIRST EDITION** of the Book of Mormon contained 624 pages.

★ **THE PROPHET JOSEPH SMITH AVERAGED** seven and a half pages of translation each day.

★ **CONTAINED IN THE BOOK OF MORMON IS THIS PROMISE:** "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost."

★ **CONCERNING THE TITLE PAGE** of the Book of Mormon the Prophet Joseph Smith said the following:
"I wish to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and the said title page is not by any means a modern composition, either of mine or of any other man who has lived or does live in this generation . . ."

—Documentary History of the Church 1: 71 (1830)

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